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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

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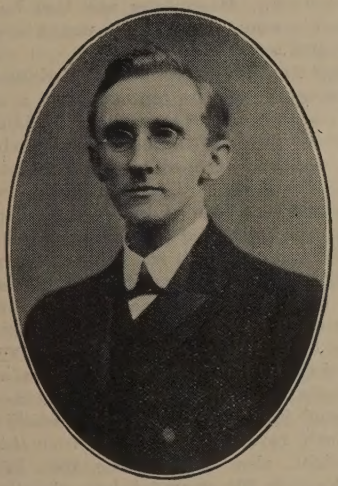

Rev. W. S. McLAUGHLAN, M.A.,

OLDHAM.

The Rev. William Smiles McLauchlan was educated at St. Andrew's University, 1897-1902, receiving its degree of M.A. (1902); proceeded to the United College at Bradford, Yorks, for theological training in preparation for the Congregational ministry, 1902-5; was assistant minister to the Rev. W. C. Russell, M.A., Duckworth-street Congregational Church, Darwen, 1906-9; became Unitarian, 1909, and accepted appointment in that year as minister to the Lord-street Unitarian Church, Oldham, which he continues to serve with much acceptance. He has been chairman of the Systematic Religious Instruction Committee of the Manchester District Sunday School Association, and has taken part in denominational work amongst the Unitarian churches and other organisations of Manchester and neighbourhood.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

July 5th is day of the death of John Scott Porter, in 1880; and of Magdalen, Queen of Scotland, in 1537; that lady had been married to King James V at Paris on Jan. 1st, had landed at Leith on Whit Sunday, and died 40 days later, while quite young and having a bright prospect of happiness before her.

July 12th was the birthday of Julius Cæsar, in B.C. 100. It celebrates the deaths of Erasmus in 1536, Titus Oates in 1704, Horace Smith, the poet, in 1849. Robert Stephenson, the engineer, in 1850; and of a lady who successively bore the names of Miss Brown, Mrs. Pelhan, and Mrs. Tonna, but figured as an authoress as Charlotte Elizabeth, and died in 1846. This lady adopted the last-mentioned nom-de-plume because her first husband tried to seize the proceeds of her writings. She was a keen protestant; and, settling in Kilkenny, she attributed the poverty of the peasantry to their religion, and wrote tracts to convert them.

July 19th is the date of the passing of the Chapels Act in 1844, and of the foundation of the Hibbert Trust in 1847. It is the birthday of Conrad Vorstius in 1569, and the death day in 1573 of John Caius, the founder of Caius (Keys) College, Cambridge. On this day in 1333 Edward III. gained a victory over the Scots at Halidon Hill.

July 26th was the birthday of Henry VII. in 1456, and the day of the death of Don Roderic, the last Gothic King of Spain in 711; various strange legends are told of Don Roderic. On July 26th, 1869, the Irish Church was disestablished.

"My life shall be a challenge, not a truce!
This is my homage to the mightier powers,
To ask my boldest question, undismayed."
It matters not how straight the gate,
And charged with punishments the goal,
I am the master of my fate,
I am the captain of my soul. —W. E. Henley.

Home Circle.

Now!

Why should we see with dead men's eyes,
Looking at Was from morn till night,
When the beauteous Now, the divine To Be,
Woo with their charms our living sight?

We will not only see the light
Through painted windows, cobwebb'd o'er,
Nor know the beauty of the night,
Save by the moonbeam on the floor:

But in the presence of the sun,
Or moon, or stars, our hearts shall glow;
We'll look at nature face to face,
And we shall love because we know.

For Now, the child and sire of Time,
Demands the deeds of earliest men,
To make it better than the past,
And stretch the circle of its ken.

For Now is ever good and fair,
Of the Infinitude the heir,
And we of it. So let us live,
That from the Past we may receive
Light for the Now; from Now a joy
That Fate nor Time shall e'er destroy.

—CHARLES MACKAY.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER VII.—A TRAGIC DEATH.

During these intervening years, from 1854 to 1870, eleven children had been born to Jim and his wife. Of these there were but five living. Two had been lost in an epidemic of scarlet fever in Bramham; another—a twin boy—died four years old, of pneumonia; Emily, at two years, succumbed to scarlatina; Clara Elizabeth was christened by Mr. Machell at the Free Christian Chsrch, and the minister said the name signified the "pure house of God"; in her purity she passed away under three years of age.

But the most grievous loss was one that was apparently the least likely to happen. Walter, a fine healthy lad, tall for his years, broad and well proportioned, had every appearance of making a strong and commanding figure. When he reached fourteen years he was a youth of many interests. Active in mind and body he was always busy planning some useful contrivance or other. He was fond of living things, kept rabbits, and had as his favourite pet a linnet which sang cheerfully in its cage.

There was a Band of Hope in connection with the Free Christian Church. Of that he was a zealous member. He attended the Sunday school regularly. In the week-time he enjoyed participation of games and sports, and was quite an expert at cricket. Brave and generous, with a warm heart and strong moral instincts, he was much loved at home and was greatly liked by his companions and friends.

As Walter did not wish to remain longer at school, but was eager to go to some kind of work, it became a serious question with his parents what he should be put to. It was very plain from his fondness for constructing and contriving various kinds of woodwork and mechanical devices that he would make either a good builder, joiner, or engineer. So ultimately it was arranged that he should learn the trade of carpenter and joiner. This was very congenial to him, and the prospect was none the less attractive when he recollected that the noblest man of all the human race was the "Carpenter of Nazareth."

So Jim Benson had his son Walter indentured—bound apprentice — to a Mr. Johnson, joiner and builder. The lad entered upon his apprenticeship full of eagerness and interest. He was earnest in all he undertook. His master said that he "shaped" well to his work, and that he was a steady, industrious, and reliable youth.

A short time afterwards he was working with one of the carpenters on the top storey of a new factory which was in course of erection. He was asked to get a tool from a wooden platform a few feet below where they stood, and dropped feet first upon the planks where the tool was. Under ordinary circumstances there would have been no danger in this, and of course Walter never dreamed of danger. But as chance would have it one of his feet came down upon a loose piece of brick. This threw him off his balance, and he fell upon the open joists of the flooring, and before he could do anything to check himself he was hanging between two joists holding on to the edge of one of them by his fingers only. There was no help sufficiently near to be of use. Before assistance could reach him his fingers unable to hold the weight of his body gave way, and he fell from this considerable height, clear through the open joists of two other floors to the ground below, alighting unfortunately upon his head.

When picked up he was unconscious. There were no bones broken. He had fallen upon a heap of soft or loose earth, and the fall had no doubt been broken and checked by the woodwork through which he fell. But it was evident that there was severe concussion of the brain. He was carried to the Infirmary. Then the sad news of the accident was sent to his parents.

Oh, what a sorrowful time that was! Mother and father were allowed to go and see him, but he knew no one. The unconsciousness continued. When Elizabeth spoke to him there was no answer, no sign of recognition, and the poor mother was almost frantic with grief and had to be led away.

On the second day his parents were again beside his bed, and word came that Harold, their eldest son, might go and see the prostrate sufferer while there was yet time to see him alive, for it was now plainly evident that there could be no recovery and that the end was not far off. On the second night after the fall Walter died, and then nearly all the world was dark to Jim and Elizabeth.

The minister who was then at the Free Christian Church was a young man fresh from college, full of sympathy and a lover of young people, the Rev. Jacob Workman. He officiated at the interment and administered consolation to the sorrowing parents. Several times did he visit them while the bereavement was still fresh upon them, thinking that it would relieve them if he could get them to talk. And Elizabeth told him all about her boy. She opened her heart. She pointed to the linnet in the cage.

"That's Walter's bird. It has not sung much since he died. It's so quiet, it might know that he is gone. He thought more of that bird almost than of anything else. We take good care for his sake that it is not neglected. But yet it seems so quiet and sad."

Her account of Walter's affection for the linnet must have impressed Mr. Workman, for in a book of stories which he published soon after there was a reference to it. The boy had been tempted to do a mean thing and refused. So he said to his mother: "I nearly felt I'd do it. I thought God would not mind me fibbing for just that once, when he knowed as how I loved you and my linnet. But all at once I begun to go all hot and then cold. and I felt so funny just all here under my jacket. And then, mother, I couldn't do it."

The man with whom Walter had been working called a few days after the funeral and told Jim and Elizabeth how very grieved he was; that he had become very much attached to the lad; that he was quick to learn, and almost too quick in action. At the inquest he had told what took place.

"I said to him , 'You might get me that hammer from below there.' "

"It was no sooner said than down he jumped on to the platform beneath where we stood, without time to look what he was dropping on, and then he stumbled."

"Did he fall straight through?"

"Not quite. He seemed to slide feet first between the joists, and then caught his hands and held on for an instant and gave one look up at me, but before I could get to him he was gone."

This was a very grievous trial to Jim and his wife. For many a day Elizabeth might be seen quietly weeping. This problem of death confronting them again and in such a severely tragic manner almost paralysed their thinking. Is this the end? Can the accident of a moment blot out and utterly extinguish an individuality which was developing with such promise of rich fulfilment? Had the Almighty any design or intention which the accident had frustrated? Indeed, if there had been some purpose intended could even death prevent its fulfilment? If there be immortality of soul, of the selfhood, then maybe what is called death is but an incident on the way, which cannot interfere with the existence and continued development of the moral and spiritual character. And then, is it possible to become attached—bound together by the warmest affection only to be suddenly cut off from one another and separated for ever? If so, what a delusion life is. We seem to be cheated out of our dearest belongings, and Death is the greatest of all thieves and robbers. Yes, if so—but so it cannot be, for love is stronger than death, and God is Love. – (To be continued.)

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Very good reports of the League meeting have appeared in the papers, so there is no need to give any detailed account here. We are very glad it went off so well in spite of the somewhat difficult business in hand. It may often happen that some single rule has to be submitted for alterations, but it is very seldom that the whole constitution of a society has to be overhauled at one sitting. However, our President was cheerfully firm and the audience good tempered and patient, and everything was put through to the satisfaction , we hope, of the majority of those present.

The League has its candid friends, and we are glad to learn from them that the speakers were better heard than on some former occasions. The acoustic properties of Essex Hall are rather bad, and women's voices are not strong, and we have a good deal to learn in the art of "producing" them. There is much sense in the advice given by a well-known woman speaker to a beginner. "To hold up your head stand on both your feet and speak out."

The tea and reception given by the Islington League Branch was a most pleasant function, and everyone who enjoyed this privilege will join with us in thanking the Islington women for the trouble they took and the kind hospitality and welcome extended to the League delegates and the ministers.

A new feature in the week's programme was the informal conference of the societies specially interested in the welfare of our young people. The League is represented by its Fellowship Secretary, Miss Mitchell, who explained what the League was trying to do for the scattered and lonely young Unitarians, and appealed for the co-operation of the other societies in this work.

There was unanimous agreement that the whole question of the religious education and calling of our young people should be given more definite and important place in the deliberations of such bodies as the B. and F.U.A. and the National Conference.

INTERNATIONAL.

A German friend sends us the following, which may possibly appeal to some reader of these Notes:—

Ladies wishing to learn German or to perfect themselves in the language can be received in the modest and happy home of a Unitarian pastor in Germany. Terms, 25s. a week. Reference, Rev. W. Copeland Bowie, Essex Hall. Apply to Rev. — Walbaum, Alzey, Rhine Hessia, Germany (minister of the Free Protestants, Rhine Hessia).—H. B. Herford.

An Anti-Sectarian.

(Sect: a part cut off—see Dictionary.)

Much nonsense and shallow thinking are both said and written against Sectarianism. Can we be anything other than members of a sect? Humanity is cut up and divided into different races and nationalities, and no man can get away from the fact that he must belong to one of its many sections. There are varieties of language and colour, and each human being is black or white or some other colour of skin, and has a native language of his own. No man can be all things, but he must be something.

This is equally true in matters of opinion in both politics and religion. Each human being is either Christian or pagan; each professing Christian is Roman Catholic, or Greek Churchite, or Protestant; every Protestant is either Episcopalian or Nonconformist or some other distinct variety. These classifications are sects, each specific variety divided, cut off, from every other, and he who is anything at all certainly stands up for and believes in what he is.

These remarks are suggested by the following incident. A Unitarian minister who had used a localised edition of the "Unitarian Monthly" as his congregational magazine removed to another Unitarian Church in a different part of the country. When asked whether he had any intention of using the magazine at his new Church he replied. "I may as well be frank and say that I could not support the localisation of 'Unity,' as that paper, together with the 'Christian Life,' have converted me wholeheartedly to the OPPOSITE of the things for which they stand. I need not enter into details."

But to leave the matter quite unexplained in that way was very unsatisfactory. It was no new thing to learn that the two papers named are good at converting its readers to their ideas, but it is quite a novel experience to have it asserted that they convert people away from them. So the matter could not be left as it was. An explanation was asked for. Had this minister become the "opposite" of a Unitarian? If so, how was it that he had just become the pastor of another "Unitarian" congregation? The answer to these inquiries came very promptly, and it was as surprising and as unexpected as the previous statement had been. He had not changed after all to the opposite of Unitarian. Here is the explanation in his own words.

"As to the reason for my last letter I will put it in a nutshell, and that is 'Sectarianism.' I came into our body as being a really free communion where a man may think and speak his own honest thought. I still claim that, and maintain that that is in line with our theoretical constitution. Dogmatism and bigotry are the same whether Roman or Protestant, Trinitarian or Unitarian; that has been my experience, and against those evils I will fight with all my heart.

"The fact that articles can be published, words spoken, and deeds done against one section by the other, in the spirit in which they are published, said, and done by our Sectarians, reveals what that party would dearly love to do if it could only get the power.

"The accumulative force of the past three or four years has made me a hater of all that is Sectarian and separative in the Universal Church of God, and opposed to all efforts to rivet Sectarian bonds upon congregations or ministers. I must say that the weekly paper has done more than the monthly in contributing to this result.

"Personally in theology, I am more Unitarian than anything else, but I will not fasten that theology, or even the name upon any other individual, or make it a bond of Church fellowship; it is a purely personal matter for each. We each have our own views of the matter, and this is mine."

Now so far as this explanation can be construed into a condemnation of the "Unitarian Monthly" we plead "not guilty." The whole statement is a libel both on this paper and upon "The Christian Life," with which weekly we consider it an honour to be coupled. Our contemporary can well take care of itself. But it is not true that "dogmatism and bigotry" can be charged against either, or that the views for which they stand are promoted in their columns in an unfair or uncharitable spirit. The managers and contributors of both papers are as strongly opposed as is this ministerial correspondent to any rivetting of Sectarian bonds upon congregations or ministers. They stand for freedom from any fixity of doctrine, and therefore are opposed to dogma, and are for absolute liberty of thought and opinion in theology. But if thorough-going support of their own views and earnest advocacy of loyalty to principles is dubbed "bigotry" we submit that such a term is out of place. It is not "bigotry" even to denounce disloyalty to principle, or to expose the inconsistency of employing Unitarian funds for the suppression of Unitarianism. We conceive it to be our duty to stand by our definite Unitarian position and to uphold the Unitarian name uncompromisingly, so long as we believe in them. We are not ashamed of our gospel, nor are we afraid of saying frankly what we are. It is due to the world that we should say what we are straight out, and let people know that we stand for something and proclaim openly what it is. And if there be those amongst us who wish to take all the advantage they can get from their connection with us and at the same time refuse to fulfil their denominational duties and even disavow their sympathy with any missionary propaganda of our Faith, we do not hesitate to say that such conduct is misleading and confusing, even to put it mildly. But an expression of this opinion is neither dogmatism nor bigotry. We would not fix theological bonds upon any.

Sects are unavoidable, natural, and indispensable. For any movement of thought and opinion there must be a definite body of believers to promote it who are distinct and separate from those of opposite views;

nd as soon as they are formed into a distinct company they are a sect; and the earnest propagation of he doctrines of their sect may quite correctly be alled Sectarianism. But such Sectarianism is no vil; it is a great good. It is not that, but the narrow ntolerance sometimes associated with it that is the evil, and that evil is not a necessary characteristic of a Sectarian but is to be found quite as much amongst people of the jellyfish kind who are anything or nothing, but who will not say definitely what they are.

The "Church Universal" is made up of all earnest souls of different views, though working and fighting in different camps and for different ideas. The spirit of worship is common to them all though what they worship may be different. But it is a delusion to suppose that there can ever be any "Universal Church" in which there will be no earnest differences of opinion, and in which sects and the right sort of Sectarianism will be unknown. A Church Universal which refuses to allow differences of thought, which is opposed to the missionary propaganda of any definite faith, could not exist without the suppression of free thought and free speech, and such a Church is most undesirable and impossible.

Unitarianism stands for freedom of thought.

In the exercise of that freedom Unitarians have arrived at certain doctrines on which they are agreed with practical unanimity.

They hold themselves free to alter their statements of doctrine whenever new light shows that to be necessary to express the larger truth as they see it.

In the meantime if they believe their doctrines express the grandest religious faith in the world, and the faith which mankind needs more than any other, they are bound to spread it abroad.

To do that they must unite in a great missionary effort to that end. This makes them into a sect. To be an anti-Sectarian is to be opposed to all this. But perhaps our anti-Sectarian minister does not quite know where he is, or what he stands for, or what he is going for, or whether he is going in for anything at all. He has set up a bogey and professes that he will fight it, and when it is confronted it vanishes into—nothing.

Literature.

"Historical Account of the Unitarian Chapel, Oldham," compiled by A. Marcroft, 9, Stafford-street, Oldham. 3s., by post 3s. 3d.

"Home Prayers for Young People," by W. G. Tarrant, B.A. 1s. net. Sunday School Association, Essex Hall, Essex Street, London, W.C.

"The Transient and Permanent in Christianity," by Rudolf Eucken, D.D., D.Phil., L.L.D., Senior Professor of Philosophy in the University of Jena. Translated by W. Tudor Jones, D.Phil. (Jena). One penny. The Lindsey Press, 5, Essex Street, London, W.C.

Whoever collects together materials for a historical account of a religious society and fixes them in a permanent record so that they cannot be lost renders considerable service not merely to those who belong to the particular society itself but to all who have any interest in the developments of religious thought and life. Mr. A. Marcroft has certainly done a very useful work in the researches he has made into the origins and subsequent history of the Oldham Unitarian Church. Incidentally he has "fished up" almost forgotten records of considerable value for the history of Unitarianism and Nonconformity in the Manchester district. There is much interesting matter in this book about "The Methodist Unitarian Movement" and the early work of the "Lancashire and Cheshire Unitarian Missionary Society." The "ups and downs" of the Unitarian movement in Oldham are well told. The times of depression include the letting of the Unitarian Chapel to the Wesleyans and attempts to sell it outright. But better times came and the Unitarians resumed possession and prospered. There are two introductory chapters on the rise of Nonconformity in Oldham of no small historical interest. Under "Unitarian Missions" there is a good sketch of the Rev. Richard Wright and his work as Unitarian Missionary. The book is well illustrated with portraits and other pictures, and contains a great amount of detailed information concerning Oldham Unitarians which must have cost the compiler much labour to bring together.

The "Home Prayers," by Mr. Tarrant, are beautiful in their simplicity and very natural and trustful in spirit. Nothing could be better for young people than these affectionate petitions. There is no trace of that "fear" of God or begging for mercy which may still be found in some Unitarian prayers as the lingering influence of the old orthodoxy, but just the beautiful faith in a loving Father, and the natural thanksgivings in trusting hearts such as will certainly strengthen the home pieties, and inspire young minds with the best thoughts and feelings towards their Maker and Almighty Friend.

Professor Eucken's "Transient and Permanent in Christianity" is the Address he should have delivered for the Autumnal Meetings of the British and Foreign Unitarian Association in Whit-week had he been able to attend. Here we have his words in English which many will be glad to read, all the more valuable as his most recent statement on a very important topic. Dr. Eucken's world-wide reputation as a guide, philosopher, and religious teacher is such as to make anything he says worthy of careful perusal and serious study. All who read this are certain to find it helpful and illuminating. Dr. Tudor Jones has again rendered affectionate service to the work of his revered master and to all who would gladly welcome this message from the philosopher of Jena.

Whate'er thou lovest, man,
That too become thou must:
God, if thou lovest God;
Dust, if thou lovest dust. —J. Scheffer.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

XIII.—SAVONAROLA.

Girolamo Savonarola was born at Ferrara on September 21st, 1452. Ferrara, then a city of splendour, was the capital of the House of Este, whose Court was one of luxury, joviality, and corruption. To this Court the family of Savonarola was attached, and at it he was first educated, but, revolting against its excesses and, moreover, crushed by a haughty rejection at the hands of a body to whom he had professed his affection, he determined to forsake the world and seek refuge in a religious order. Impressed by a sermon, to which in his own discourses he frequently referred, he left home in April, 1475, and was admitted into the Dominican monastery of Bologna. Here he remained for seven years, during which time by reason of his mental gifts he was charged with the instruction of novices, and was then transferred to San Marco at Florence. It was not, however, until 1489 that he was recognised as a preacher of remarkable power, and even then attention was directed towards him not so much in virtue of his eloquence as by reason of his prediction of calamities that were about to befall the city. But at this time so great were the crowds which flocked to hear him that the pulpit of the Duomo was needed for his discourses in Lent, 1491, the success of which secured his election as Prior of San Marco. With greater independence he assumed a more aggressive tone towards Lorenzo de Medici, styled the Magnificent, whose excesses, corruptions, and tyrannical rule in the city he had already fearlessly denounced. Lorenzo tried to silence him with rich gifts and patronage, but these only stimulated his condemnations. Nor were his threats effective. Savonarola completely won the support of the citizens against their prince, and rapidly became the dominant power in Florence. It is said that on his death-bed Lorenzo sought absolution at the hands of Savonarola, but on his refusal of the last of three demands, that he should restore to the Florentines the liberties of which his rule had deprived them, Savonarola left him to die in remorse for his sins.

Soon afterwards Roderigo Borgia became Pope Alexander VI. When we say he was a man of notoriously evil life we do but lightly suggest the exceeding sinfulness of his character. The Church was indeed fallen when it was possible for such a licentious man to become ruler. His accession had a terrifying effect upon the minds of men; and it is not surprising that it called forth Savonarola's most violent imprecations. It led him to predict the coming of an invader, and to foretell the chastisement of Italy. He had visions of impending doom, if we are to follow literally the declarations of his discourses; but it is probably more correct to assume that his vivid descriptions of the fate that awaited his country were the product of his religious imagination working upon his intimate knowledge of Italian affairs rather than Celestial revelations. Savonarola was an astute observer of current political events as well as a fervent preacher of religion. and we misconceive his character if, admiring his passionate moral enthusiasm, we ignore the calm penetration with which he observed the critical international movements of his time. It was his political knowledge, tested and proved time after time, that more than his eloquence won for him the faith of the people. Not his piety so much as his sagacity made him popular; it was the irony of his life that practically all the while he sought to be a religious instructor he was accepted mainly as a political leader.

At length his predictions seemed to have their complete fulfilment in the invasion of Italy by Charles VIII. of France. He welcomed the king as a divinely appointed saviour; but the king proved only a weak and vacillating creature and was soon compelled to withdraw his army. Thereupon followed reprisals by the Pope, who first inhibited Savonarola from preaching, and then excommunicated him. His trial, ostensibly as a heretic, but really as a political enemy of the Pope, ensued, and he was hanged and burned in Florence on May 22nd, 1498.

For four years he had been the virtual ruler of the city, exercising a remarkable fascination. There were times when his religious enthusiasm carried the people entirely before it, as when, reforming their carnivals, he persuaded them to put aside their frivolities and burn their "vanities" and instead of indulging in unseemly orgies to give themselves to religious demonstrations and works of charity. That he failed to carry out extensive religious reforms, notwithstanding his learning, eloquence, and fervour, is common knowledge; but posterity judges him by his intention itself and not by its miscarriage. Such temporary reforms as he effected were incidents of his career rather than outstanding and durable facts. The political circumstances of the time, in the midst of which he rose to fame and power, prevented such reflection of his religious doctrine as was required to make his moral reforms permanent.

A COUNTRYMAN'S CREED.

I BELIEVE that the country, which God made, is more beautiful than the city, which man made; that life out of doors and in touch with the earth is the natural life of man. I believe that work is work wherever we find it, but that work with Nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labour depends, not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in town; that my success depends not upon my location but upon myself; not upon my dreams, but upon what I actually do; not upon luck, but upon pluck. I believe in working when you work, and in playing when you play, and in giving and demanding a square deal in every act of life.

—Edwin Osgood Grover.

The Martyr Spirit.

Every onward movement of human thought amongst seekers after Truth has had its noble Martyrs. It is as true of Unitarianism as of any other phase of thought. John Biddle, the father of English Unitarianism, suffered imprisonment for his opinions, and died in prison. Before him Francis David, the founder of Unitarianism in Hungary, had met the same fate. Catherine Vogel was burnt at the stake in Poland, Servetus, at Geneva, and G. van Parris, Matthew Hamont, Edward Wightman, Bartholomew Legate and others in England, for denying the Trinity and avowing the undivided Unity of God.

There are many people who would say that these noble souls were mere fanatics and fools. To give one's life for a principle is regarded as madness by those who are worldlings and self-seekers. Why should a man trouble whether this is true or that is false? And if he sees that a popular belief is a mere baseless superstition why should he bring the whole world down upon him by saying so? Would it not be better to leave people undisturbed in their opinions and to look after oneself? To secure a safe position in life, to get rich, to live in comfort—these are surely the aims and the endeavours of those who are truly wise. Such are the views of a large proportion of mankind in every age.

But these must be examined. They are a challenge against any self-sacrifice for Truth. Are the Martyrs the great fools of the world or its wisest men? Was it ridiculous of the early Christians that they were "fools for Christ's sake?" When was Cranmer wisest: when he denied his faith or when he died for it?

These questions can be decided by the following considerations. Would there have been any progress at all if no man had ever loved Truth more than self? Would there have been any discoveries of science, any inventions, if money-making and self-seeking had been the highest motives? Would there have ever been any disturbance of gross superstitions and gleam of new light through the thick darkness of ignorance if to make himself secure and comfortable had been the ideal for every man? Would such names as hero, benefactor, redeemer, deliverer, emancipator, saviour, ever been heard of, or if heard of, had any meaning if love of self had always been the ruling passion?

There is no progress without self-sacrifice. No pain, no gains. Every step upward and onward is paid for in suffering. There is nothing worth winning that can be got for nothing. If there is need for improvement; if the condition in which we are in is bad; if there are evils to be destroyed, and wrongs to be righted, and grander ideals to be attained; whoever strives for improvment, for better conditions, for destruction of evils and the righting of wrongs will have to suffer. His efforts will disturb the people who nurse the superstitions and bolster up the wrongs; they will resist and persecute; and the reformer will be made to suffer. But if he has faith in the rightness of his endeavour he will be prepared to suffer that others may be set free from the evils which beset them, knowing well that by that suffering their deliverance is purchased and progress made possible.

Every age has produced its martyrs for truth and justice. The martyr spirit is the world's great need. It has more than enough of the craven souls, of the men and women who are only eager to save their own skins. It would be a sad fate for mankind if all men were made of no better stuff. It is just the difference between love of self, and love of humanity. If we have a faith that is worth having, and if we have any spirit in us at all that is worth anything, we shall do and dare for that faith, and be prepared to stand by it at all costs and not consider whether it "pays" or not. But having looked upon that shining light which is our guide we shall be true to it, and faithful even unto death.

Blessed is he who has a Faith that moves him with a love and a passion even to suffer for it! He can glory in denying himself, and in bearing whatever cross the truth provides.

The Whit-week meetings in London were hearty and enthusiastic and well attended. The Essex Hall lecture by Dean Inge was a brilliant effort and excited wide interest and attention. The announcement that the £50,000 Sustentation Fund had been more than completed was most gratifying and full credit was given to the Rev. H. E. Dowson, whose persistent efforts made this achievement possible. The Rev. A. Hall's sermon, Mr. Frank Roscoe's address to the S.S.A., and the addresses of ministers at the public meeting on Wednesday evening were also notable and memorable features. With many appeals for help before our people, the raising of the new Pritchard Fund for the S.S.A., is no small matter; it will enable that Association to do its work for our schools with greater effect.

The school and congregation at Gee Cross, Hyde, are about to place a stained glass window in the chapel in memory of the late William Woolley. Friends are invited to contribute not more than 5s. to Mr. W. Hudson, Back Bower Lane, Gee Cross, Hyde. A memorial volume of Mr. Woolley's hymn-tunes will also probably be published.

The S. Cheshire and District Association of Unitarian Churches and Schools held its annual meeting at Shrewsbury May 20th, when the Rev. Dr. W. Griffiths, of Congleton, was elected president, and addresses on "Religion and Modern Life," and "Saintliness," were delivered by the Revs. J. Park Davies, B.A., B.D., and J. M. Lloyd Thomas respectively.

A Sale of Work, in aid of the Pioneer Preachers—now under Unitarian management—was held in the Memorial Hall, Farringdon-street, London, May 21st, promoted by members of the City Temple, the Rev. R. J. Campbell presiding at the opening proceedings.

The Rev. G. C. Sharpe has commenced his ministry at Vancouver and created a very favourable impression.

OLDHAM UNITARIAN CHAPEL.

The early struggles for the foundation of the Unitarian cause in Oldham have been recorded by Mr. A. Marcroft in the "Historical Account of the Unitarian Chapel, Oldham." He has not only recorded the Oldham Congregational history but brought in review many of the forgotten inside workings of the various Unitarian Missionary Societies a century ago.

The history was compiled and published in celebration of the Centenary of the foundation of the congregation. The Oldham Unitarian congregation cannot claim a long historic lineage or continuity with the ejected of 1662, although Oldham can claim that its vicar was one of the ejected clergymen of that ever memorable occasion; he afterwards formed a congregation in the town which was progressing in religious thought, and ultimately no doubt would have become a Unitarian congregation like Failsworth, Blackley, Stockport, and Dukinfield, but in the later part of the 18th century they got caught in the back wash wave of the Evangelical Revival that passed through England at this date. The Evangelical section of the congregation allowed their enthusiasm to run riot with their reason, and nothing would satisfy them but that a new Trust Deed be made; this was dated April 8th, 1786, and it insisted on the doctrines contained in "The Westminster Confession of Faith and the Larger and Shorter Catechisms." Up to the making of this Trust Deed there had been no essentials of fundamentals of a Creed in connection with the congregation.

This caused a disagreement between the two sections at the next appointment of a minister; then a lawsuit issued, which brought a degree of odium against the place, and the congregation was split in twain, and it raised much discussion on religious subjects in the town. One John Whitehead, a schoolmaster, contributed in 1786 an article to the "Theological Repository," edited by Dr. Joseph Prestley, on the spuriousness of I. John V., 7. Some of the broader section also became subscribers to the "Uni-

versalists Miscellany," edited by the Rev. William Vidler. In 1802 Mr. Vidler became a Unitarian, and no doubt he was the means of having forwarded to his Universalist friends in Oldham some books on Unitarianism, "which were imprisoned for a season, no one daring to read them; they were, however, at length liberated, and have produced important effects"—(Oldham is not the only place where this took place). In 1806 the Unitarian Fund Society was founded, and Rev. Richard Wright became its first itinerant Missionary. Mr. Wright visited Oldham in 1812 by invitation, and he gathered together these Universalists who had become Unitarians, and others who were Unitarians who formerly belonged to Dob-lane, Failsworth, congregation. These formed themselves into a Unitarian Society by meeting at each other's houses, till the members became too numerous; then a room was hired and opened on Sunday, May 23rd, 1813. They still increased in numbers and zeal, and a movement was shortly afterwards set on foot to have a building of their own; and a building scheme was started. Mr. Benjamin Goodier, a young man who had put his heart and soul into the formation of the Unitarian cause at Oldham, and had often filled the position of preacher to the brethren, had gone to the Unitarian College at Hackney, to be educated for the ministry, evinced an amount of energy and enthusiasm for the building scheme. He visited every Unitarian congregation in the district soliciting subscriptions, and was the means of collecting as much as £20 per week towards the building of the first Unitarian Chapel. The history contains a list of congregational subscriptions, also a list of the subscribing members of those congregations, which is well worth perusing, and shows what families were prominent at that distant day in each congregation.

The Chapel was built and solemnly dedicated on January 4th, 1816. During the year Mr. Benjamin Goodier became the first minister. In May following Mr. Goodier had a breakdown in health, and he visited other climes for his restoration but in vain, and he died at Montauban, France, July 23rd, 1818, at the early age of 25 years. This was a great loss to the congregation; they joined the Society of Methodist Unitarians of Rochdale, which was under the care of the Rev. James Wilkinson, from 1817 to 1827, known as the cobbler parson. Under him the congregation dwindled, not owing to any fault on the part of Mr. Wilkinson, who was a very conscientious worker in the Unitarian cause, but from two reasons over which he had no control. First was the political agitation going on about the year 1817. Unitarians are ever to the front in political or social freedom, and Oldham was no exception to the rule. Two of the trustees, and wealthy members of the congregation took an active part in these stirring political times, and when in June 1817 the "Habeas Corpus Act" was suspended they fled to America from the ruthless hands of the enemies of reform, and these persons leaving had a disastrous effect. Then the congregation being only composed of poor weavers and hatters, trade being very bad through the wars that the country had indulged in was weakened by poverty; these causes and the prejudice shown to Unitarians at these early times told against the building up of a successful congregation.

In 1823 was formed the "Lancashire and Cheshire Unitarian Missionary Society." In Mr. Marcroft's history the origin and other details of this Society are set forth, an important addition to the Unitarian history of this district which has long been hidden. This Society took the supervision of the Oldham movement, but in spite of all the help they could give, by stationing many of their missionaries here, the cause dwindled, and in 1829 the Chapel was placed in the hands of the Trustees, and the congregation went again to their old Meeting Room.

In 1840 a revival took place. Another young man, an earnest Unitarian from Gorton, came to Oldham, and again fanned the sleeping embers of Unitarianism in the town; the Chapel was taken out of the hands of the trustees and the re-opening services were held on Sunday, July 12th. The congregation again came under the care and received the financial support of the Manchester Unitarian Village Missionary Society. In 1844 Rev. W. S. Scholefield was appointed minister, and under him the congregation increased, and the members became closely united. In 1847 Rev. G. Hoade became minister. He was an active temperance worker, and was very popular, and several permanent additions were made to the congregation. In 1853 the Rev. C. W. Robberds was appointed minister, and Mrs. Robberds was a faithful helpmate, and the influence of these two quiet, reverent people is still felt.

In 1859 the Manchester Unitarian Society ceased to exist, and the financial support was withdrawn. This was a trying time for the congregation. They sought various ways for help but failed. Then they took the matter into their own hands and decided to become a free and independent congregation, paying the salary of the minister themselves. They offered Mr. Robberds a reduction of his salary from £60 to £50, and he, it is said to his credit, accepted it. Shortly afterwards it was raised to £80, and ultimately to £100. Much to the regret of the congregation in 1869 Mr. Robberds resigned through failing health. In 1870 Rev. T. A. Peaton was appointed minister, and in 1872 Rev. Andrew Chalmers. During his ministry the present chapel was built; the opening services took place November 15th, 1877. He was followed in 1878 by the Rev. F. H. Jones. In 1886 Rev. A. Farquharson was elected minister, and before he resigned in 1895 the present Sunday school was built. In 1895 Rev. T. Leyland took charge of the congregation, but owing to ill-health he had to resign, and in May 1896 Rev. J. A. Pearson was appointed, and he was followed in July, 1909, by the present minister, Rev. W. S. McLauchlan.

All through its history the members of the congre-

gation have shown something more than the denominational spirit; they have taken an intelligent part in public affairs. Three Mayors of Oldham have been Unitarian, two others have been Aldermen, and five others Councillors. For the past twenty-five years there has been a determination amongst the members to set up a well equipped Chapel and Sunday school, which they now possess, free from debt, newly beautified throughout, and each of the buildings lit up with the electric light, showing what determination and energy can do in a righteous cause.

The Centenary of the foundation of the congregation was celebrated November 22-23, 1913, with an afternoon service on Saturday, during which a three-light memorial stained glass window was unveiled and presented by Mr. and Mrs. J. T. Taylor in memory of their two sons, Herbert and Wilfrid, who had been devoted workers for Church and Sunday school. This was followed by public tea and evening meeting, with anniversary services on the Sunday. Rev. F. H. Jones, B.A., a former minister, being the preacher morning and evening, and there was a musical service in the afternoon, when the resident minister, Rev. W. S. McLauchlan, M.A., delivered an address. There were crowded attendances.

The following is the list of ministers from the beginning: Benjamin Goodier, 1816; J. Wilkinson, 1817-27; W. Johnson, 1843; W. S. Schofield, 1844-7; Geo. Hoade ,1848-53; C. W. Robberds, 1853-69; T. A. Peaton, 1870-2; A. Chalmers, 1872-7; F. H. Jones, B.A., 1878-85; A. Farquharson, 1886-94; T. Leyland, 1895-6; J. A. Pearson, 1896-1908; W. S. McLauchlan, M.A., 1909—.

(The above sketch has been communicated. Further particulars can be obtained from Mr. A. Marcroft's "History," published at 3s., by post 3s. 3d.)

The Unitarian Reason Why.

(7)—WHY BELIEVE MAN NEEDS RELIGION?

You believe man needs religion—what do you mean by that?

I believe that man needs to be religious.

You do. Why?

Well, to begin with, he is made for religion. He is constituted for it. He is himself a spiritual being. God is a Spirit, and he made man out of his own Spirit, endowed him with the same kind of spiritual nature. Therefore man has within him those natural spiritual sympathies and cravings that impel him to cultivate intercourse with the highest, in other words to seek communion with God. His nature is not satisfied except he has this communion. Consequently religion is a necessity of his nature.

So you mean that religion is communion with God?

Partly. Communion with God, intercourse with the Highest, Worship, right relationship with the Creator—these are part of religion, but not the whole, except they include what has not yet been mentioned.

What else does religion include?

It certainly includes right relationship with his fellow-man.

But some call that morality, ethics.

So they do. But right conduct, what is called morality or ethics, is part of religion. There can be no religion without it.

You would say then that man needs to be religious not only in his attitude towards God but in his conduct towards his fellow-men.

Why do you believe this?

For the same reason in both cases. Man's nature is not satisfied except he lives in communion with his fellow human beings. He craves for their society. Fellowship with them is life to him. He is not only dependent upon God, he is dependent upon his fellows. All men are members one of another. They need each other. Right relationship with them is one of man's greatest needs.

It comes to this then, that you believe that religion is righteousness towards God and man, and that this righteousness is man's greatest need? Why do you believe this?

Yes, I do believe that religion is righteousness, that the word righteousness expresses all of religion, because everything that is truly religious is part of righteousness. To be good and to do good is part of it; to do justly and to love mercy, and to walk humbly with God is part of it; to love God and to love man is part of it; to pray, to worship is part of righteousness; and I believe this is man's greatest need because the powers of his nature find their highest satisfaction, their richest development and full fruition only by cultivating right relationships with mankind and with God. In these right relationships his dearest hopes and highest longings are fulfilled. Without religion, as here explained, man cannot live. By its cultivation he is saved from every evil and enters into the highest blessedness. And so I believe that religion is the one thing above all others that man cannot do without, for without it he may be allowed to starve in body and in soul, but with it in universal cultivation and practice, and by that alone all danger of such starvation and neglect disappears.

Mr. Ronald Jones, of London, has presented the Mansford-street Domestic Mission with a handsome gift in the shape of a new Holiday Home at Birchington-on-Sea, which was opened for use on May 30th.

At Nazareth (Unitarian) Chapel, Padiham, three men have ben collectors for forty years, Messrs. Peter Laycock, Andrew Wilkinson, and James Lord, and they have been duly honoured by presentations at a special meeting on May 19th.

The disastrous sinking of the "Empress of Ireland" and the loss of over 1,000 people by drowning has given cause for the expression of universal sympathy with the bereaved relatives, and for much moralising on the ways of Providence. The saddest lessons are those which should teach us most.

It has been resolved that the B. and F. Unitarian Association shall take the necessary steps to establish "a Unitarian Historical Society" for the collecting and safeguarding of historical matter relating to our churches.

Anecdotes and Illustrations.

(From Robert Collyer, in recent volume, "Clear Grit.")

WHICH SHALL IT BE?

There is nothing in this world so nearly like a splendid angel as a splendid devil.

When I worked at the anvil as a boy we would sometimes show the boys who came in with their horses to shoe, a great wonder. We would take a nail rod and make it white hot; but then, instead of making a nail we would plunge the iron, hot as it was, into a pan of brimstone, and it would turn to slag.

It was the truth I want to teach. The substance out of which you can forge all sorts of noble things shall be in two men just about alike, and in both it shall be capable of growing white hot under some intense pressure of soul or circumstance. But one man shall dip this substance of his manhood into some infernal element and it will all turn to cinder, while the other man will make what will be like a nail in a sure place.

A TRUE MAN.

There was a story many years ago going the rounds of our papers about a black man who was travelling from New York to Boston, and found there was no room for him in a stateroom, upstairs or down, and no such chance of his getting comfortably through the night as there would have been for a decent yellow dog. It was a wild night, and was getting dark, when one of the officers on the steamer found this man trying to make the best of it in as snug a corner as he could find, pitied his forlorn condition and thought he would try to help him. He noticed he was not so very black, so he hit on a plan for giving him a stateroom. There would be no sort of trouble about an Indian if he should come and look as well, generally, as this negro did. And so he said to himself, "I will run him in as an Indian." He went up to the man, looked him in the eyes, and said, "You are an Indian, ain't you?"

Well Douglass, for it was Fred, saw in an instant what the man was after. I don't know how he felt, but I know how I should have felt if I had been in his place. I should have felt like giving a little nod, and saying, "Well, yes, I guess I'm an Indian." But what this black man did was to look right back into the eyes of the officer and say, "No, I'm a nigger," to curl himself up as the officer turned and left him, and get what comfort he could in his gusty nest.

THE SIMPLE LIFE.

John Bryant, of Princeton, Illinois, told me once that when his brother, William Cullen Bryant, was a young man he durst not have taken a five years' lease of his life; but William, he said, adopted the habits of a Spartan, omitting, of course, the stealing. He would take some brown bread and butter, with a glass of milk or water for his breakfast, then he would do a bit of real hard work, and then go down to his office; and with very little alteration John thought he was keeping up that habit down to the time we had the talk, and thought also that this had a great deal to do with both the length and the worth of his brother's most noble career.

POWER TO HELP OTHERS.

When George Peabody died the Queen of England sorrowed with thousands more for that great, generous banker. But another man died about the same time in England for whom no tears were shed except by a few friends who knew him and loved him, but who did better still with his money than Peabody. This man was Faraday, the prince of chemists in his time. It came out after his death that as far back as 1832 Faraday's income was about £5,000 a year, and he could easily have made it ten or fifteen thousand, but from that time he gave up his whole income, except enough to keep himself and his family in good ease, that he might devote his whole time to the great science in which he was such a master, and in that way enrich the whole world. He died a poor man, when, I suppose he might have been a millionaire, but then the world was richer by untold millions for what the man had done.

A MISER MISJUDGED.

There is an old city in France where, down to the middle of last century, the people had to depend upon the wells for their water. But one dry summer these wells gave out, and there was hardly any water to be found. In a poor hovel at that time a child lay sick of a fever, moaning for water, and the mother had none to give him. He worried through, however, and grew to be a man. But then it was found that he was a miser, the closest and most niggardly man ever heard of in that town. He lived alone in the most miserable fashion, and he was so unpopular with the folks that the boys would hoot him and pelt him as he went along the street. Then he died, and it was found that he had left an enormous fortune, every penny of which was to go for a grand system of water works, and from that fountain the water pours plentifully into every home down to this day.

A clergyman who was in frequent communication with the late Bishop Colenso of Natal, records that he "was a Unitarian after the school of Channing and Martineau," and that "he died as he had lived, a Unitarian Christian," and that "I heard him repudiate the doctrine of the Trinity."

"The Yorkshire Observer" has recently published a portrait and account of the Rev. Charles Hargrove, M.A.

At the Annual Meeting of the Central Postal Mission, noteworthy testimonials were borne to the work by the Rev. G. Maurice Elliott, of Brixton, who had been led to join the Unitarians through the influence of the Mission, and by Mr. S. Snow, of Ashington, Northumberland who had been converted from orthodoxy by reading Unitarian literature.

The Triennial Meetings of the National Conference of Unitarian Churches will be held in Leeds, April 13-16, 1915.

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY

VII.—INTEREST AND ATTENTION.

Every teacher, however slight his or her experience may be, knows the meaning of that fateful word "Interest." We all know without being told that the arousing of interest is half the battle; we know equally well that the teacher who fails to arouse it is lost. But there are some facts about interest which we cannot perhaps find out for ourselves, and with some of these I am going to deal.

I shall approach the subject from the psychological aspect. That is to say it will be dealt with purely as a mind process. The alternative of course would be to deal with it more especially from the teacher's standpoint—by giving for example rules for the obtaining of interest, how it is to be maintained, etc.

The other question I am to deal with is Attention, another frequent problem for the teacher. I am going to deal with these questions together for the simple and sufficient reason that they are in fact the "same mental process." This is explained by the fact that attention is something "done," and interest is something felt. They are the same mind process, but when we consider the feeling involved we call this process interest—we say that is, that we "feel" interest in a certain thing; when we consider what we "do" we say we "pay" attention.

The process of attention is really a concentration of consciousness upon a certain object. We may be in a room with a clock ticking, and never hear it. If we deliberately pay attention to this ticking, however, it apparently increases in intensity. At the same time we can never thus concentrate consciousness upon any one object without calling it off from others.

We distinguish three kinds of attention. Firstly we have the kind of attention which one "deliberately" pays to an object. This (known as voluntary,—meaning brought about by an effort of will) involves strain. It is the kind of attention a boy, detained in school on a fine afternoon when his companions are out playing, pays to the task upon which he is engaged. His attention flags and wanders, ever and again ,by a great effort of will to be brought back to his work. Meanwhile his companions are also paying attention to a float. Another has all his consciousness concentrated upon a certain ball. Another may be seated in the shade with a thrilling tale of adventure in his hand. These boys are making no "effort," attention comes quite naturally, and so is termed "spontaneous." The third kind is also effortless with an important distinction. It is the kind of attention we pay to a particularly loud or unpleasant noise. It is termed involuntary — being brought about by no effort of will. It is neither continuous nor is it pleasant. If involuntary attention breaks in upon spontaneous attention we are distinctly annoyed.

Now the kind of attention we desire as teachers is the spontaneous. With this, then, we deal. But it must be noted what a danger it is when noises, or other things demanding involuntary attention cause the attention of our pupils to wander. The class should be as free from interruption of this sort as possible. That is why most good teachers are annoyed by people coming in to a classroom, or moving about in sight of their pupils. If the superintendent or other officers do this sort of thing the unwisdom of the proceeding should be pointed out. For if a teacher who has been skilfully leading up to a critical point in an interesting story is interrupted the spell of the lesson is apt to be broken and never again woven.

This fact again will help us to understand the poor little fellow who suffers from "fluid" attention.

Now some people being told that spontaneous attention is the form we wish to stimulate might say, "Is all schoolwork, then, to be pleasant? Where does effort—a conscious striving—come in?" The question is what is "effort?" What, again, is "work?" Thus readers will have been struck by the fact that a boy will call the most vigorous exercise play, and walking up the street work. There is more real effort expended in an hour's tennis than in many a day's "work."

What is the secret? It is simply this. Where interest is, the operation is not work. If our interest is not aroused we call the operation "work."

So that the people who think that a boy is not usefully employed unless he is "working" are quite wrong. They apply somewhat the same argument to the question as did the mother of a boy who said, "Jane, go and see what Tommy is doing and tell him he mustn't."

As we shall see later we always pay attention to the things that interest us, so before our discussion of the question is complete we have to discover just what determines interest.

The wise teacher will seek to know how to arouse interest, and on what interest depends. It is really the great secret of successful teaching.

Some teachers, knowing that such a thing as involuntary attention exists, seek by various means to stimulate this. But it is a mistaken proceeding, for once the stimulus is removed attention goes also. Thus it would be quite possible to gain the attention of a class for a limited time by wearing a red nightcap. But the attention compelling power of the device would soon go, and (if real spontaneous interest be not aroused) it is quite possible that a small fly will successfully compete for the pupil's attention. Shouting, too, is quite useless, for the stimulus will have to be increased each time if its power is to be retained. Never, therefore, mistake that "first" attention a child pays for the right kind. It can be turned into spontaneous attention, and this is the correct procedure.

Suggestion is a wonderful power, and the teacher who is genuinely interested in his work will by suggestion stimulate interest on the part of his scholars.

Lesson Notes on Unitarian Doctrine.

(By Rev. J. Park Davies, B.A., B.D.)

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations,' Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement vii.—"That ALL MEN ARE BRETHREN, the children of one Father, made by the Divine nature, designed for each other's help and joy, and to grow in righteousness and truth."

July 5th.—"MAN'S ORIGIN."

(Savage, pp. 33-42; Hall, Point 26.) Scripture reading, Genesis i, 24-31.

1. This month we shall commence by looking at man's origin. This we do partly because it is a convenient starting point and partly because it is a question that has of late years received a good deal of attention. Theoretical as the problem may appear it is not without practical interest as well. On the way we regard man's appearance in the world will depend largely the view we entertain of him to-day.

2. Regarding the creation of mankind we are offered two alternative theories. First of all there is that set forth in the beginning of Genesis. It is not our business now to enter upon a comparison of the accounts in the 1st and 2nd chapters. What is important here is that they both join in telling us that man like all other objects was formed in what is called a spontaneous manner.

3. The other theory is the one propounded by evolutionists. It sprang into prominence with the publication in 1859 of Darwin's "Origin of Species." According to this man is not a sudden creation but the result of a long process of development.

4. In opposing these two views it is well for us to keep in mind a few salient considerations.

(a) The Genesis theory does not seem to be reflected throughout the Old Testament (Cf. Pss. 8 and 139).

(b) Even evolutionists are far from agreeing as to the relation that exists between mind and body. Whereas some are pure materialists, others take up a directly opposite standpoint.

(c) The tendency among scientists nowadays is to maintain an open mind. If religion can exercise a similar restraint the old conflict between the two will soon disappear.

July 12th.—"MAN A SOCIAL BEING."

(Hall, Point 49.) Scripture reading, 1 Cor. xii., 12-31.

1. That human beings should be of a social character is only to be expected. There is hardly any species of life in lower creation that can afford to do without some form of fellowship. Almost everywhere in the animal kingdom it is literally true that "birds of a feather flock together."

2. Man is no exception to this rule. Whether savage or civilised he finds it convenient to live in more or less close association with his fellows. The reason for this is easy to discover. There goes on throughout nature what we call a struggle for existence. To survive experience has taught us that it is best to live in companies.

3. The unit of combination may assume varying dimensions. To mention only a few of the most familiar instances we have the home, the church, the community, the clan, the state and the nation. As our sympathies expand we get to see more and more that the ideal society is that which includes the whole of the human family.

4. Our social instincts tend to foster within us two kinds of feelings. When we combine against a common enemy we of necessity cultivate a spirit of antagonism. Side by side with this, however, there goes a growing sense of regard for those with whom we are allied.

5. Again as social beings we have both our duties and privileges. It is incumbent on every member of society to be honest, truthful, considerate and industrious. Whatever benefit we thus render will redound to our own advantage.

July 19th.—"MAN'S TRUE NATURE."

(Savage, pp. 28-31; Hall, Point 25.) Scripture reading, 1 John iii., 1-12.

1. Man is conscious of the existence within him of two conflicting elements. They represent good and evil. The fight for supremacy goes on between them without interruption. When we would obey the law of God there is, as Paul said, another law in our members urging us in a different direction.

2. How are we to account for the propensity to sin? Broadly speaking, this question has been given two explanations. We shall adopt the one or the other in accordance with the view we hold of man's creation.

3. There are some who maintain that we are born sinful. Taking their stand on a literal interpretation of Genesis they tell us that Adam after he had been fashioned in God's image forfeited his integrity by disobeying the divine commandment. Worse still, his descendants are all similarly tainted. Hope of pardon only came through the death of Jesus on Calvary.

4. Others hold that sin, or at least evil, is an effect of our evolution. Unitarians refuse to believe that human nature is essentially depraved. When we come into the world if we are not perfect we are innocent. Jesus agreed with this when he told us that unless we become as little children we cannot enter the kingdom of God.

5. There exist for each one of us two possibilities. That of falling back towards the pit whence we are digged and that of rising toward the height for which we feel we are destined. Sin enters our life when we choose the worse in the presence of a possible better. We are our real selves when we follow the best and highest.

July 26th.—"MAN'S IDEAL."

(Savage, pp. 42-48; Hall, Point 6.) Scripture reading, Ephesians iv., 1-16.

1. Since the object at which we aim in life will give direction to the path we pursue it is important we should have before us a worthy ideal.

2. Ruskin complained once that what most people seem concerned about is success and prosperity. Up to a point this sort of ambition may be innocent enough. Harm is only done when we convert what was intended for means toward an end into an ideal.

3. By way of reaction from this attitude there are a few who have gone to an opposite extreme. Despising all material blessings they concentrate their thoughts and affection on the life hereafter. Their one desire is to escape from earth to get to heaven.

4. Unitarians have always advocated a middle course. They maintain that our purpose in life ought to be to cultivate the faculties and powers with which we are so richly endowed. This is the spirit in which we ought to spend every moment. We are here not for ease or pleasure but to build up a good character.

5. The present existence may be no more than one stage in our history. That is only the more reason why we should use it with due circumspection. The future will afford us further opportunities to perfect what we cannot now accomplish. Thus shall we go on until we attain "unto a full-grown man, unto the measure of the stature of the fulness of Christ."

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

THE COST OF REFORM.

The last annual report of the Lancashire Inebriates Reformatory at Langho, says the daily average number of inmates was 250.2. The cost of these was £13,625 for one year, exclusive of structural repairs and furniture.

A case was reported some time ago of an inebriate woman, who cost the country £630 in twenty-three years, of which seventeen were spent in prison.

Cure is hard, costly, rarely permanent. Prevention is better, and effective.

DRINKING AMONG MIDDLE CLASS WOMEN.

From many districts information is given that among middle-class women drinking is on the increase, especially secret and social drinking.

"Working-class women drink openly," says an official of the Grove Retreat, Manchester, "but women who have comfortable surroundings drink secretly, and intoxicants soon become their only companion. I have known cases of respectable women concealing drink between the bed mattresses. Doctors are largely responsible for the downfall of some women. In maternity cases they recommend such things as stout. In many of these instances alcoholic drink is a new experience, and comes at a dangerous time, when a woman's character and physique are in a weakened state. Experience has shown that many women succumb to the temptation of drink between the ages of forty and fifty. Doctors are realizing the dangers of advising medicated wines, etc., which, as a matter of fact, contain more alcohol than pure vintages. I strongly disagree with Lady Henry Somerset's view that insobriety among working-class women is due in most cases to ill-health and lack of proper foods. We get as many applications from middle-class women for treatment as from those at the bottom of the social scale."

Much Temperance work is done among the poor, but little among the middle and wealthier classes.

DRINKING WORSE THAN POVERTY.

"The idea prevalent in some circies that neglect of and cruelty to children is mainly due to the poverty of parents is not borne out by facts. Inability to provide the necessaries of life does not kill affection as the habit of drinking does, and though it is true that here and there children suffer through their parents' lack of means, such parents often go without the things they themselves need in order to supply the requirements of their little ones." —R. J. PARR.

General Baden Powell in his book, "Scouting for Boys," says: "It would be simply impossible for a man who drinks to be a scout; keep off liquor from the very first, and make up your mind to have nothing to do with it."

In 1820 the alcohol given to the patients in Leicester Royal Infirmary amounted to more than 13s. a patient; in 1910 it has fallen to 8d.

The Leeds General Infirmary tells a similar tale. In 1869 £593 8s. 6d. was spent on 1,828 patients, or 6s. 6d. per head. In 1912, 8,346 inmates cost no more for alcohol than £69 4s. 8d., or 2d. per head.

Dean Inge paid a graceful compliment to Rev. Dr. Tudor Jones in his Essex Hall Lecture, saying he considered Dr. Jones a very trustworthy interpreter of Prof. Eucken's views.

RECEIVED: "Eight Cousins." Sampson Low, Marston and Co., Ltd.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Rev. S. A. VOYSEY wishes to state that the movement referred to in our last issue as "Annesley Church," was begun not only without his approval, but in the face of his expressed objection. Mr. Voysey objected also to the use of the family name 'Annesley,' and requested its discontinuance, and the title is now dropped. Our information was copied from printed circulars sent through the post, and the responsibility for any misrepresentation lies upon those who published the circular. We regret that such an announcement should have created a false impression concerning Mr. Voysey, as he is settled in his present charge at Dean Row and Styal, and has "not the smallest intention of leaving."

VAN MISSION: It is reported that the open-air meetings of the Van Mission are good and that the whole prospects are in favour of a successful season. At one place early in June an old gentleman wrote that though he was not up to that time a Unitarian, he lay awake all night wondering how he could help, and next day he sent Mr. Spedding £5 for the Mission with a gratifying message of good wishes. At TREDEGAR in Monmouth, the editor of the U.M. had large meetings June 8-12, and had the pleasure of calling a private meeting of sympathisers over which he presided, at which those present constituted themselves into "A Unitarian Society for the propagation of Unitarian ideas," decided on conditions of membership, appointed officers, and resolved to hold a Sunday evening service at each other's houses. On Sunday evening, June 14th, the first service was held with gratifying results. There are indications that there will be a strong Unitarian movement in Tredegar.

The Rev. W. T. Bushrod, who had been appointed to a post in the Liverpool District, has acceded to the unanimous request of his people to remain at Chorley, where his work has met with much acceptance and success.

The 64th Annual Meeting of the London District Unitarian Society, May 27th, at Essex Hall, made a very encouraging report of the past year's work. The missionary minister, Rev. J. A. Pearson, made special mention of a splendid opening at Deptford, where Mr. Carlier is getting large congregations.

MINISTERIAL CHANGES: Rev. Arthur Hurn, B.A., is appointed junior minister at Essex Church, Kensington, for three months from June 1st; Rev. Joseph Wilson has preached farewell sermons at Wood Green, London, and been welcomed into his ministry at Glossop; Rev. Irvine Lister, late Congregational minister, has received a certificate from the (Unitarian) Advisory Committee for Lancashire and Cheshire, commending him for the ministry of Unitarian Churches; Rev. Dr. J. H. Crooker, of Boston, U.S.A., has occupied the pulpit at Wood Green during June; Rev. Geo. Ward has terminated his ministry at Bury St. Edmunds.

DEATHS: Mr. E. C. Croasdell, Benton, Newcastle, May 26th, 47; Mr. A. G. Maginnis, of London, May 29th, in wreck of the "Empress of Ireland," Quebec. Rev. G. Heaviside, B.A., Coventry, May 30th, 76. Mr. Griffith Thomas, Pontypridd, May 27th; Mr. Geo. Lockhart, Newry, May 31st, 89; Mrs. John Lupton, Leeds, May 29th, 85; Mrs. Christopher Fry, Kennington, London, June 8th, 58; Mr. J. McKinnon, Crewe, June 2nd, 71; Mrs. James Ridgway, Crewe, May 24th, 74; Mrs. John Burdon, Newcastle, June 4th; Mr. John Affleck, M.A., D.Sc., Kendal, June 4th, 75; Mr. John Chew, Blackpool, June 9th, 87; Miss E. E. Gardner, Horsham, Sussex, June 15th, 56; Miss M. N. Hammond, Golder's Green, London, June 13th, 65; Miss A. S. Worsley, Hyde Park, London, June 15th, 81; Mr. Charles Wright, Longsight, Manchester, June 18th, 57.

Unitarian Home Missionary College.

ANNUAL PUBLIC EXAMINATION

of Students at SUMMERVILLE, Victoria Park, Manchester,

ON TUESDAY, JUNE 30, 1914,

COMMENCING 10-30 A.M.

VISITOR'S ADDRESS 5 o'clock.
Rev. W. G. Tarrant, B.A. Subject: "Making for Efficiency."
On evening of same day
VALEDICTORY SERVICE, Cross Street Chapel, 7-30. Preacher: Rev. H. Gow, B.A., of Hampstead.
GARDEN PARTY, Wednesday, July 1st, 3 to 7 o'clock.
Tickets, 1s., including tea, band, etc.

P. J. WINSER.
G. A. PAYNE.

Knutsford,
June 16th, 1914.

HOMELY APARTMENTS, Trafford House, Frances Gardens, BOURNEMOUTH Central, overlooking Tennis Courts and Gardens, 7 minutes from Cliffs, 5 minutes from Central Station.—Mrs. Andrew, late of Stalybridge.

LADY ORGANIST desires to leave Orthodox Church and seeks post as organist in small Unitarian Church, salary acceptable, South of England preferred.—Apply Editor.

Unitarian open-air meetings at Luton have attracted large audiences and aroused no little interest.

The Halifax Northgate End Chapel Annual for 1914 declares: "We claim that the Unitarian belief of to-day is singularly free from those errors and prejudices which disfigure the theologies and systems of our 'orthodox' brethren. We welcome new truth from whatever quarter it comes."

It is pleasing to note that Sir Edward Partington presided over the proceedings of the meeting to welcome the new minister at Glossop, the Rev. Joseph Wilson, from Wood Green, London, on June 13th. Sir Edward has publicly testified that he owes much to his early training in a Unitarian Sunday School at Bury, and he has proved himself in many ways a generous supporter of Unitarianism in Glossop.

At Stockton-on-Tees open-air preaching has had the result of doubling the church membership in fifteen months and of securing crowded congregations. The minister, Rev. A. Scruton, and his people are congratulated.

The Irish Unitarians have been working bravely during the past year to raise a Sustentation Fund of £10,000 for the augmentation of minister's stipends, and have almost succeeded in reaching that amount, £8,900 being reported, and an additional £800 from the Misses Riddell, which makes a total of £9,700.

The Northumberland and Durham Unitarian Christion Association held its Spring Conference at Barnard Castle, June 10th, when the Rev. Alfred Hall, M.A., of Newcastle, read a paper on "More attractive services."

The Provincial Assembly of Unitarian Churches of Lancashire and Cheshire is being held as this Magazine goes to press, with service in the venerable Cross Street Chapel, Manchester, and meetings in Memorial Hall. It is always a time of refreshing to co-religionists from all parts of the Province, and this is no less a baptism of the spirit.

"OPEN-AIR THEOLOGY"

Or Sketches of the Unitarian Van Mission

By H. BODELL SMITH.

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